1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

approaching nubility—receive some advantage through the connivance of the matrons. To a considerable extent in the matter of sustentation, and to a dominant degree in the matter of apparelling, the distribution of values is affected by a highly significant (though by no means peculiar) humanitarian notion of inherent individual rights—i. e., every member of the family or clan is entitled to necessary food and raiment, and it is the duty of every other person to see that the need is supplied. The stress of this duty is graded partly by proximity (so that, other things equal, it begins with the nearest person), but chiefly by standing and responsibility in the group (which again are reckoned as equivalents of age), whereby it becomes the business of the first at the feast to see that enough is left to supply all below him; and this duty passes down the line in such wise as to protect the interests of the helpless infant, and even of the tribal good-for-naught or hanger on, who may gather crumbs and lick bones within limits fixed by the tribal consensus. Beyond these limits lies outlawry; and this status arises and passes into the tribal recognition in various ways: Kolusio was outlawed for consorting with aliens, and Mashem narrowly missed the same fate at several stages of his career; the would-be grooms who fail in their moral tests are ostracized and at least semioutlawed, and range about like rogue elephants, approved targets for any arrow, until they perish through the multiplied risks of solitude, or until some brilliant opportunity for display of prowess or generosity brings reinstatement; deformed offspring are classed as outside the human pale, even when the deformity is deemed rather by occult associations than by physical features; abnormal and persistent indolence, too serious for scorn and ostracism to cure, may also outpass the tribal toleration; and, as indicated by Mashem's guarded expressions and slight additional data, disease, mental aberration, and decrepitude are allied with indolence and deemed sufficient reason for excluding the persistently helpless from the tribal solidarity, and hence from recognized humanity—and the fate of the outlaw, even if nothing more severe than abandonment in the desert, is usually sure and swift. The entire customs of outlawry among the Seri are singularly like those of gregarious animals, including especially kine and swine in domestication. Now, studied equity in the distribution of necessaries might seem to be allied to thrift; but it is noteworthy that this is not so among the Seri, who take thought for one another but not for the morrow, who seem to have no conception of storage (save an incipient one in connection with water and the repulsive notion underlying the "second harvest"), and who habitually gorge everything in sight until their stomachs and gullets are packed—and then waste the fragments.

The division of labor which affects proprietary interests is undoubtedly affected in turn by the militant habit of the tribe and by the frequent decimation of the warriors. In general, the adult males limit their work to fighting and fishing, with occasional excursions into the hunt